WESTERN RECORDER.

PUBLISHED UNDER THE PATRONAGE, AND FOR THE BENEFIT OF, THE WESTERN EDUCATION SOCIETY AND AUBURN THEOLOGICAL SEMINARY.

VOL. IV.—No. 35.] Edited by THOMAS HASTINGS—Printed by HASTINGS & TRACY—No. 40, Genesee-St. Utica, N. Y.—TUESDAY, AUGUST 28, 1827. [No. 165.

Conversations on Baptism,

Containing Answers to the Enquiries of a young Convert, respecting the sentiments of those who practice Infant Baptism: By James Eells, A. M. Minister of the Gospel. Utica, Hastings & Tracy, pp. 68, 12mo.

The object of this publication is fully expressed in its title. Controversy was the farthest thing imaginable from the author's mind. Those who hold that infants have no right to the ordinance of baptism, and those who apply it to them as a saving ordinance, will of course differ from him in sentiment. Still, as it is customary for every denomination to have its own manuals of instruction, the present work will not be viewed either by Baptists or by the High Church in the light of controversy.

Sectarian controversy, in matters of minor import, should always if possible be avoided. It seldom fails to exert an unhallowed influence on the minds of those who engage in it. The truth is, that among evangelical Christians of different denominations, the utmost harmony and brotherly love ought ever to prevail. In all these points of difference, the discussion should either be carried on with meekness and affection, & with all due subservience to weightier matters, or else be laid wholly aside. We see not why brethren that belong to the same family of the redeemed are not bound to do one of these two things—either to endeavour to adjust their matters of difference in a mutual and friendly way, or else to consent that such differences should be left to exist, and be covered as far as possible with the mantle of charity. After consenting thus much, however, each denomination must be allowed its own peculiarities of teaching and its own *manuals* of instruction—and this, without being supposed to intend making war among different names and branches of the great household of faith.

These remarks apply only to denominations which are truly evangelical. Much error and infidelity, almost to atheism itself, is often cloaked under the christian name. The mantle of charity is by no means to protect those churches, (so called), who deny the Lord that bought them, who admit only a part of the book of God to be true, those who substitute immediate revelations for a written one, or those who believe that baptism is the true spiritual regeneration. Such churches, wherever they occur, are not entitled to the privilege we have described. Fundamental error, whether under the christian name or removed from it, is to be vigorously met and unceasingly opposed.

But we withhold our own further remarks, in favour of an obliging communication, which came unexpectedly to hand after we had commenced the article :—

MR. EDITOR—Permit me, through the medium of your paper, to express my approbation of a work which has recently appeared under the title of "Conversations on Baptism." Its author, Rev. James Eells, lately pastor of the church in Westmoreland, now agent for one of the benevolent institutions of the day, is deserving of many thanks, for having furnished the religious public with this interesting and highly valuable treatise. It was greatly needed—needed not only by that class of community for whose benefit it is specially designed, but by many others, and even some who are professedly *masters in Israel, but have need themselves to be taught*, on this important branch of christian doctrine.

The subject of baptism is not, in my apprehension, sufficiently studied or understood by many in our communion, notwithstanding they profess to receive it as a divine institution, and acknowledge their obligation to regard it, in relation to their *infant offspring*. How seldom is it made the theme of pulpit discussion! How seldom is it introduced in social conversation between ministers and their people, except as necessity urges the subject into notice; and then, merely to answer a few enquiries which arise, and satisfy the doubts of the wavering, is deemed sufficient. The subject is suspended, until a similar occasion calls it up, and forces the religious teacher again to express his views concerning it. Thus the great body of the church, and especially her *younger* members, are more or less in ignorance respecting the nature and the obligation of this important ordinance, and liable to be entangled and led away by those who hold the doctrine differently from ourselves.

I am well aware that this neglect of ministers, to speak and preach on the subject of baptism, arises in a great measure from their reluctance to any thing which savours of a *controversial* spirit. From personal observation, as well as from authentic reports, they believe that evil is often produced, in this respect, in seasons of religious excitement, by those who are prone to urge the subject beyond its proper limits, and to press the young convert, without delay, "to follow Christ" in this ordinance, as the evidence of his sincerity and attachment to the cause he has espoused. Hence they verge to the *opposite* extreme, and suffer the subject to sleep, until some unexpected emergency wakes it from its slumbers.

If we desire our churches to *know* what they profess to *believe* in this matter, and to be enabled to assign good reasons for their belief; if we desire that christian parents should be made sensible of their neglected duties in relation to their children, and the rising generation made wiser and better than their fathers; it is time that the nature and claims of this ordinance should be more frequently unfolded and urged upon the attention of believers. I can at this moment point you, Mr. Editor, to many heads of families in different churches in our connection, who have no claim to the blessing promised to Abraham and his seed; and the reason is, they have not obeyed the command of Abraham's God, to devote their children to him in solemn covenant. And what is the consequence? They overlook, also, their obligations to train up their children in the nurture and admonition of the Lord; to pray with and for them, as immortal beings, devoted sacredly to God, as *his* children and property; and to set before them such examples of piety and godliness, as believing parents ought to set before their households, in order to secure the approbation of heaven.

I cannot, in this place, forbear to express my full conviction, that the reason why the practice of *infant* baptism is so much neglected is, that when administered, it is usually done at the season of lecture, preparatory to the sacrament of the Lord's supper, which, in many places, occurs in the evening, when none but the church, and often but a *part* of them, are present, to witness the solemnity and feel its binding influence; or it is done in *families*, and under circumstances of *retirement* from the body of the church and congregation. An ordinance so solemn and so vitally important to the interests of Christ's kingdom, as the ordinance of baptism, should, in my apprehension, (and I am happy not to be alone in this opinion), be administered in the *sanctuary of God*, and before his *holy altar*, and in the presence of many witnesses. This attaches due importance to the ordinance, and is calculated to produce a deep and salutary impression upon the minds of spectators.

I have said that a treatise on the subject of baptism, like the one in question, was greatly needed. This no one can doubt, when we are told by the reverend author, that "among the many books on the subject of baptism, there is no one to be found exactly suited to the state of *young converts*, who have never attended much to any religious subject, who have little opportunity to read, and having doubts respecting the doctrine of *infant baptism*, are desirous of knowing the arguments in support of the doctrine, and are determined to govern their faith and practice solely by the word of God:" And farther, that "the current publications of the day are too voluminous, or too obscure, or too much tinctured with a *controversial* spirit, or not upon a plan sufficiently familiar and interesting to young persons, to meet the case under consideration." "An attempt to remedy these evils, and to present a work suited to this class of persons," is the object which the author professes to have in view; and I am happy to find, that in the opinion of competent judges, he has fully accomplished the object proposed.

The work consists of sixty-eight pages, divided into six parts or conversations: The 1st, containing a general view of the church under the Jewish dispensation; showing that none but believers were in covenant with God, or could have any right to covenant blessings: The 2d, containing a particular description of the Abrahamic covenant, with evidence of its continuance under the christian disponsation: The 3d, containing evidence from the *New-Testament*, that the church is the *same*, both under the Jewish and Christian dispensations: The 4th, containing arguments in support of infant baptism: The 5th, on the *use* of infant baptism; and the 6th, respecting the *mode* of christian baptism. The clear and judicious arrangement of the author's plan, the simplicity and plainness of his style, and close adherence to the scriptures, together with his able exposition of difficult passages, and copious references to historical facts, constitute the leading features of the work; and notwithstanding it is condensed into a very narrow compass, it is evidently a production of great research and patient investigation. The arguments under the several heads of discussion are methodically arranged, clearly expressed, and of such a kind as to carry conviction to every *unprejudiced* mind; and I can hardly see how any person can peruse this little volume, without a full persuasion of the truths in question, unless he has previously fortified his mind, and resolved that he will not believe—come what will.

It is ardently hoped that a work so highly calculated to be useful, so *cheap*, and prepared, as it evidently has been, under the influence of a truly christian spirit, will meet with a liberal patronage, and travel extensively among the families of our land.

ZENAS.

For the Western Recorder.

DUTIES OF CLERGYMEN.—*No. XVI.*

MR. EDITOR—Without pretending to have exhausted the arguments in favour of a partial resort to extemporaneous preaching, I shall now hasten to bring these numbers to a close. This I shall do, with the hope that they have not been altogether lost upon the community; and with the confident expectation that the discussions will in some measure be kept up, in your paper, at least for a time, by other correspondents. The main question at issue is one of vast moment. The more I think of it, the more I am astonished at the general apathy of the christian public respecting it. It is a question, on the issue of which must depend the salvation of millions of souls. When I cast my eyes over the present immense fields of clerical labour, and notice how they are occupied; when I see many who are literally ruining their constitutions with sedentary habits—many who have colloquial powers, still employing only their pens and books in preparing sermons; when I see many who are spending their strength in non-essentials, to the comparative neglect of weightier matters; and when among the whole mass of labourers, there appear to be so few who are, on the whole, actively employed to the very best advantage; when I see such things as these, I cannot but feel my spirit stir within me in behalf of the cause I have espoused.

I have not pretended to grey hairs, Mr. Editor; nor have I any idea that I am "the man, that wisdom shall die with" me. At the same time, I will not aknowledge myself an entire novice. The habits of the clerical brethren are intimately known to me. In more than forty different places have I formed a personal acquaintance among the people of their charge. I have travelled through this state—at the south, and in most parts of New-England. I have lived in cities, towns, and villages; visited colleges and theological institutions, and have been in circumstances to form an almost endless acquaintance with ministers and people; and my views of the existing state of things have been formed with much deliberation. Shall I tell the result, or shall I withhold it?

I have lost nothing of my veneration for the clerical character. I feel, on the contrary, an increasing conviction of its importance. The teacher of religion, the spiritual watchman, the overseer in God's heritage, the pastor of the flock, the ambassador in Christ's stead, beseeching sinners to be reconciled to God—all these titles united in the same individual! Who can contemplate such characters without awe?—They are the ministers of life and death. They bring the terms of everlasting reconciliation between God and man, on the one hand; and on the other, become a savour of death unto death, to such as persevere in rejecting the messages of salvation. Still the ministry is in earthen vessels. Ministers are but men. Like other men, they are fallible, exposed to temptations and allurements, subject to peculiar trials and conflicts from within and without, borne down with labours, depressed with cares and anxieties, and frequently destitute of that most important help, a ready, faithful friend and monitor. The more I am acquainted with the clerical brethren, the more I pity them. They are, perhaps, as liable to become cold, and slothful, and indolent, as other Christians; and like others, to be in a measure insensible to a state of declension. They who ought to stir up the pure minds of others by way of remembrance, need themselves to be reminded of duty. Yet who shall take the ministers of religion by the hand, to quicken them in their course, or encourage them to increasing activity and vigilance? Here lies a serious difficulty. It is easy to speak of the failings of clergymen, where the language can never reach their ears; but to go to them personally, in the attitude of intreaty and kind remonstrance, as to elder brethren in the church of Christ—to go thus, habitually, in the spirit of christian faithfulness and humility—this, I fear, is seldom attempted by the individuals who ought to do it. There is utterly a fault among the churches in this respect; and if it be true that the generality of ministers are at all in fault, it is no less so that the churches under their care must consent to bear no small share of the responsibility. Yes, I repeat it, the churches under their care, by neglecting their own duty, must consent to bear no trifling share of the clerical responsibility. Volumes might be written on this subject; but it does not belong properly to the present discussion.

I have said that I pity clergymen. Often have I been led to tremble in view of the awful trust which is reposed in them. Here I would gladly stop, Mr. Editor; but—shall I not say it: If the great Head of the church were now to send special messages to his professing people through the land, would he not say distinctly, that he had somewhat against them? and would he not say as much as this to the *angels* of the churches?

This is indeed a delicate subject. The writer must here feel, acknowledge, and deeply lament his own deficiencies. He too, has cause to tremble, lest his discussions should have been the indirect means of increasing the very evils which he deplores. It is far from having been his intention to make churches dissatisfied with their pastors. They have a duty to do to them which is indispensable. As pastors will have in a greater or less degree the faults which are incident to humanity, so they must be plainly but affectionately reminded of these faults. This thing must be done. It cannot be neglected but at the sacrifice of souls. It must be effectually done. It must be done repeatedly. The christian minister has a right to expect thus much from the brethren of the flock of which he is the appointed overseer. Yet how shall so reasonable an expectation be realized, unless the standard of ministerial faithfulness is fully apprehended? The duties of clergymen ought to be better understood, if for no other purpose than that of enabling the people of their charge to know what they ought to expect from them.

And will it be thought, Mr. Editor, that the standard I have been exhibiting is too high a standard? Will it be thought unreasonable, after all that has been said, that ministers who have the charge of congregations should generally be expected to perform the duties of parochial visitants? Is it too much to say that this vast field of labour should often be resorted to for materials in sermonising? Is it too much to expect of a teacher, that he should endeavour to ascertain precisely what things have most need to be taught; too much to expect of an overseer, that he should have the eye of vigilance over the daily as well as weekly labourers in the vineyard; too much to expect of the spiritual watchman, that he should, as far as possible, learn the case and character and circumstances of individuals? And is it too much to expect of an evangelist, that he do the peculiar work of an evangelist, and give full proof of his ministry? If all this is too much, then evidently, too much is embraced in the clerical office. The charge which the clergyman receives at his ordination contains redundances which ought to be erased. The very scriptures themselves are redundant on this supposition.

But again: The business of reform is becoming very extensive in its operations; and the objects of christian enterprise are daily increasing in importance. Activity, and effort, and zeal in well-doing, are distinguishing characteristics. Schools, academies, beneficiaries, theological institutions, Sunday schools, bible classes, the poor, prisons, the Sabbath, intemperance, the coloured population, the theatres, Indians, bibles, tracts, revivals, heathen abroad and heathen at home, feeble and destitute churches—these are some of the objects that engage the attention and call forth the efforts and the prayers of Christians at the present day; and in relation to all these objects the blessing of heaven is seen to descend. The finger of Divine Providence is distinctly visible in these extended and diversified operations. It is his Spirit that gave rise to them; his own hand sustains them; and his own children are thus becoming, through his infinite grace and condescension, extensive and successful co-workers with him. And shall the spiritual watchmen, the appointed overseers in God's heritage, be indifferent to all this work? Shall they be allowed to neglect it, for the business of writing and polishing sermons? Shall they be permitted to leave the management, the care, the superintendence of these weighty concerns, to mere self-delegated watchmen and overseers, who succeed with difficulty in enlisting the efforts, the influence and the prayers of clergymen? No, Sir, this would be to invert the established order of things. It would be making the people watchmen and overseers, in the place of their minister. But what am I saying? This very thing is extensively done. Look abroad among the churches. A few ministers are indeed to be seen among the enterprising laymen; but where are the many? Are their eyes steadily and intensely fixed upon the signs of the times; and what their hands *thus* find to do, are they doing with all their might? Far from it; unless I am greatly deceived, the case is far otherwise. And is there nothing wrong in this state of things?

Once more: The adversary is peculiarly busy at the present day. He rages as if his time was short. His hand moves openly, but still more effectually in secret. *He* has *his* extended and diversified operations. *His emissaries* are found *every where*. Error on the one hand is more bold and daring than formerly; and on the other more subtle and insinuating; and thus double-handed it makes its way into every place. Look abroad over the face of the churches. Christians are busy with their multiplied experiments in the field of benevolence; but these experiments embrace, as yet, mere fractions of the swelling population. Even here are occasionally to be seen the polluting traces of his footsteps; but elsewhere he carries on his ravages, comparatively with little interruption. Look at our declining Sabbaths. Look at the deadly influx of vice and immorality, the gross infidelity of the French school, and the refined heathenism of the German. Look at the variegated shades and features of papacy, arminianism and antinomianism. How sickening is the sight! Look again, and see a "lying spirit abroad in the earth," pervading every thing, creeping over the face of the population, and coming up to the very doors and windows, I had almost said, the pews and pulpits of our sanctuaries.

Shall not the spiritual watchman and the teacher of righteousness be provoked by all this, to come down from the chamber of his retirement directly into these fields of observation? Or shall he still content himself with the mere weekly exhibition of his manuscript sermons, prepared with immense labour, and in a great measure to the sacrifice of time, and health, and influence? To the law and the testimony, Mr. Editor: If any precept or precedent can there be found for such management under such trying circumstances, then the writer of these numbers is mistaken.

I know well the nature of the excuses which are offered. I know the difficulties which lie in the way of clergymen. I know that even the people who love them, will often make unreasonable demands upon their time and labour; and that they will always complain to each other, instead of going directly to them, as their spiritual fathers, in the mild language of intreaty. I know, too, that clergymen in general *cannot immediately effect a radical change* of habits; and that this is far more difficult for the aged than for the middle aged and the young. I know, also, that the great Master of the vineyard will look with the eye of tenderness and compassion upon them, in relation to all those trials and difficulties which are not the offspring of personal unfaithfulness; and that he will never require of them more than they are really able to perform. But there is one thing which I do not know. I shall not pretend to ascertain what measure of criminality will attach to clergymen or to people, who in such a day as this, amidst the grand progressive operations of the kingdom of light, and the countless machinations of the powers of darkness, can deliberately make up their minds to sit down in ease and quietness as at other times. May the God of mercies deliver us all from such a condemnation as this!

But I have done; at least for the present. If I have written ought amiss or unadvisedly, may Heaven prevent its unhallowed influence, and forgive the writer. If what I have offered be the truth, and nothing but the truth—then may the blessing of the Highest seal it upon the hearts and consciences of every christian reader.

Your's, ELIHU.

From the Connecticut Observer.

REASONS FOR NOT EMBRACING THE DOCTRINE OF UNIVERSAL SALVATION, IN A SERIES OF LETTERS TO A FRIEND.

LETTER V.

DEAR SIR—In deciding the question, whether all or only a part of mankind are to be saved, you will doubtless agree with me, that our ultimate appeal must be to the word of God. Plainly, we know too little of the government of God, and the interests of his empire, to decide, independently of revelation, what punishment ought to be inflicted on the impenitent transgressors of his law. The merest child is better able to legislate for the mightiest nation on earth, than the wisest man to determine how the infinite God ought to govern the subjects of his vast and eternal empire. Without revelation we could not know with certainty that the soul is to exist in a future world; much less in what state it is to exist. Our intellects are quite too feeble to penetrate into the hidden scenes of eternity, or to ascertain either the degree or duration of future punishment. This single consideration is enough to set aside all objections that are urged against the doctrine of future punishment, merely on the ground of its being unjust and unreasonable. Of this we are not competent judges. We know nothing of God and his government, but what he has told us. We are not qualified to sit in judgment on his proceedings, or to determine the just penalty of transgression. The moment we throw away the bible, and attempt to decide without it, what is just and what is unjust in God's treatment of his subjects, we plunge into depths which we cannot fathom.

In settling the question, then, before us, the bible is our only sure guide. We may, indeed, in a proper way, consult the oracles of reason; but always in submission to the oracles of God. He who holds our destiny in his hands, has distinctly spoken on this subject; our business is to hear his words, and submit our faith to the decisions of his will. We are to come to the sacred volume, not to dictate what it shall teach, but to inquire what it does teach. This point settled, there is an end of all controversy. How the future punishment of the wicked is consistent with the justice and goodness of God; or how it will subserve the highest good of the universe, are questions which we may well leave to be decided at the judgment day.

Bearing these remarks in mind, let me now call your attention to the testimony of God respecting the future punishment of the wicked. The limits I have prescribed to myself will allow me to cite only a small part of the texts which relate to this subject. Nor is it necessary to adduce them all. To decide whether a doctrine is taught in the bible, it is not necessary to ascertain how many times it is asserted, but whether it is asserted at all. A single plain and direct declaration of the word of God is as decisive on the question before us as a thousand. Let me, then, lay before you a comprehensive view of what the bible declares, respecting the future condition of the wicked.

To begin then with the Old Testament: It is said of the wicked, they are to be turned into hell; their name is to be put out forever; the portion of their cup is snares, brimstone, and an horrible tempest; they shall perish; consume into smoke; consume away; they shall die in their iniquity; they shall rise to shame, and everlasting contempt; their joy is but for a moment; their candle shall be put out, and their hopes perish; their hope is like the giving up of the ghost; their triumphing is short; their end is to be cut off; a day that burns like an oven, shall burn them up, and leave them neither root nor branch; they shall suddenly be destroyed, and that without remedy; God will laugh at their calamity and mock when their fear cometh; he will tear them in pieces, and there shall be none

to deliver: their expectations shall perish; their hope shall perish, like the spider's web.

In the New Testament we read of those who shall be severed from the just; who shall be cast into outer darkness; who shall depart into everlasting fire; who shall lose their souls; who shall be destroyed soul and body in hell; who shall not see life, but the wrath of God abideth on them; they shall be shut out from Abraham and all the prophets; the Judge at the end of the world shall send forth his angels, and gather them out of his kingdom, and cast them into a furnace of fire; they are reserved unto the day of judgment to be punished; who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power; the smoke of their torment ascendeth up for ever and ever; they are bound hand and foot, and cast into outer darkness; they receive their good things, their portion in this life, and are tormented in the life to come; an impassable gulf is placed between them and the blessed; they die in their sins; where Christ is gone, they cannot come; they never have forgiveness; they shall come out of their graves unto the resurrection of damnation; the mist of darkness is reserved to them forever; the heavens and the earth which now are, are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men; God shall send them strong delusions, that they should believe a lie; that they all might be damned who have pleasure in unrighteousness; there is a sin unto death, for which we are not to pray, and which shall not be forgiven, neither in this world nor in the world to come; their names shall be blotted out of the book of life; they are clouds carried with a tempest, for whom is reserved the blackness of darkness forever; the devil that deceived them shall be cast into the lake of fire and brimstone, where the beast and the false prophet are, and they shall be tormented day and night forever and ever; and these shall go away into everlasting punishment.

Such is a brief view of the testimony of the bible respecting the future punishment of the wicked. It is expressed, as you perceive, in almost every possible variety of language, and in the strongest and most unqualified terms. To break the force of this testimony, Universalists are very fond of telling us that the terms *everlasting, eternal, for ever*, and the like, do not always denote endless duration. What then? Does it follow that all men will be saved because these terms are sometimes used to signify a limited duration? By no means. We might give up all these expressions, and yet the scripture testimony remain unshaken. The doctrine of future punishment does not depend upon the meaning of a few words or phrases. It is inwrought into the whole texture of scripture language, and is asserted in *a great variety* of forms, on purpose, it would seem, to prevent the truth from being evaded and perverted by sinful men.

But since so much is said by the advocates of universalism, respecting the limited meaning of the terms everlasting, eternal, and forever, I think it proper to make the following remarks.

1. These terms do, in their original and proper sense, denote duration without end. This is evident from their derivation; being formed of the two Greek words *aei* and *on*, which properly signify, always existing. They were understood in this sense by the ancient Greek writers, and have been so understood by the great body of Greek scholars ever since. There is no term in the Greek language to denote endless duration, if the words under consideration do not. But the only fair rule of interpretation is to understand words in their original and proper sense, in all cases in which their meaning is not necessarily restricted by the subject or connection. Thus when the word everlasting is applied to hills and mountains, as it sometimes is in the bible, we know from the nature of the case, that it has a limited meaning. But when applied to things which in their nature are capable of endless duration, and there is nothing in the connexion to limit its meaning, we are bound to understand it in its unlimited sense. On this principle we say, it denotes endless duration, when applied to God, to the continuance of his kingdom, and to the future happiness of the righteous. In these cases there is nothing to restrict its meaning, and we therefore understand it to denote endless duration. In the same manner we ought to understand the term when applied to the future punishment of the wicked.—There is nothing in this case more than in the former, to limit its signification; and we ought therefore to interpret it as meaning absolute eternity; for this is its *original* and *proper* meaning.

2. In the bible, the word everlasting is applied to the future happiness of the righteous, and the future misery of the wicked, in the same connexion. These shall go away into everlasting punishment; but the righteous into everlasting life. Now is it credible that God should use the same word in the same sentence, in totally different senses? Would any honest man who intended to be understood adopt such a mode of speaking? If the scriptures do not prove the eternity of future punishment, they do not prove the eternity of future rewards; nor even the eternal existence of the soul; for both are expressed in the same terms, and without any mark of distinction in the use of them.

3. The terms, everlasting, forever, and the like, are uniformly used in the scripture to denote the *longest possible duration of which the subject to which they are applied is capable*. Thus a servant forever, is a servant during life; an ordinance forever, is an ordinance which continues during the entire dispensation of which it is a part.—So the everlasting hills and everlasting mountains, mentioned in scripture, are hills and mountains which continue till the end of the world, or as long as it is possible they should continue. According to this rule of interpretation, the terms everlasting and forever, when applied to things in a future world, to the rewards of the righteous and the punishment of the wicked, must denote absolute eternity. "The longest duration which will then be possible; the longest which may be predicated of the enjoyments of the righteous or the sufferings of the wicked, will certainly be eternal." This conclusion, I must add,

4. Is made certain by the manner in which the words translated forever and everlasting are used in the New Testament.* With respect to the first, *aion*, when governed by the preposition *eis*, in which connexion it is always used, when applied to the future punishment of the wicked, uniformly denotes endless duration. It is used in this construction in fifty-six places of Griesbach's copy of the New-Testament. In our common copies, it is found in four or five other instances. In six places it is applied to future punishment. In the remaining fifty-four, it undeniably expresses endless duration. But if in fifty-four instances it is used in the endless sense, is it not reasonable to conclude that it has the same meaning in the six instances in which it is applied to future punishment? The adjective *aionios*, everlasting, is used in seventy-one instances in the New Testament; and excepting the five in which it is applied to future punishment, it denotes endless duration. The probability then, that in these five instances it does denote endless duration, is as sixty-six to nothing. The *eis tous aionas ton aionon*, commonly rendered for ever and ever, is used eighteen times in the New Testament. In fifteen instances it is applied to the continuance of the glory, perfections, government and praise of God. In one it is used to denote the future happiness of the righteous; and in the other two, it is applied to the future punishment of the wicked. The probability, then, that in these two instances it denotes endless duration, is as sixteen to nothing.

But I feel that I am detaining you too long on this criticism of words. The doctrine in question does not, as I before stated, depend on a critical interpretation of a few Greek phrases. It might, I conceive, be conclusively proved from scripture, even if these terms had not been used. To satisfy you that this is the fact, I will in my next, lay before you a concise view of the various forms of speech in which the doctrine under consideration is asserted.

*For a larger and more critical discussion of this point, see Edwards against Chauncey, Appleton's Lectures, and Dwight's Theology—books with which Universalists would do well to be better acquainted.

Religious Intelligence.

THE BIBLE CAUSE IN THIS STATE.

The New-York Observer has the following remarks under this head:—

It is cheering to remark, that in Onondaga, Rensselaer and Orange counties, resolutions have been passed to supply every destitute family within their limits with the word of God, and that in each of them efforts are now making to fulfil this benevolent design. But on the other hand, we hear from Alleghany county that 1000 families are without the bible; from Clinton county, that 500 families out of about 3000 are destitute; from Jefferson county, that in one town containing 230 families, 52 were found destitute, many of which have been in this situation for years; from Chautauque county, that wherever an investigation has been made, the number destitute has far exceeded the previous estimate; from Oswego county, that *more than one fourth* of the whole population are destitute; from Tioga county, where the number of destitute families has been estimated at 500, that after a partial examination there was reason to think this number "far, very far too low;" from Cortland county, that 400 families have neither bible nor testament; from Steuben county, that although 1000 bibles have been distributed by the local society, the number of destitute families is not diminished; from Washington county, that not less than 250 families are destitute; and from some other counties—even the silence is portentous.

If the "angel having the everlasting gospel to preach to every kingdom, and nation, and tongue, and people," beholds these desolations, (and surely he does behold them), how must he regard such a "famine of the word of God" in the very presence of men who are able to supply it abundantly, and who profess to take that word as a "lamp to their feet and a light to their path."

The people alluded to in the following article are the only community in christendom whose ancestors, more or less remote, have never yielded to the influence of papal jurisdiction:—

The Waldenses.—A gentleman who visited the country of this remarkable people in 1824, has furnished the editor of the Christian Spectator with a statement of their numbers. In the three valleys of Lucerne, Perosa, and San Martino, there are 25 villages, comprising 13 parishes, presided over by 13 pastors, with an aggregate population of 18,600 Vaudois Protestants, intermixed with 1400 Roman Catholics; of the Vaudois population, 9900 are in the valley of Lucerne, 5100 in Perosa, and 3600 in San Martino. Total population, 20,080. These valleys are on the eastern side of the lofty chain of mountains which separate Piedmont from France. The road from Turin to their villages, passes through the city of Pignerole, a distance of about 25 miles; and thence to San Giovanni, the first Vaudois village on the route, may be ten or twelve miles.

The following foreign abstracts are from the Boston Recorder & Telegraph;—

London Missionary Society.—The directors have engaged Rev. W. Ellis, missionary from the Sandwich islands, and Rev. J. Edmonds, from India, to visit Ireland, with a view of promoting the interests of the society in that country. For the same purpose they have sent to Scotland, Rev. Dr. Philip, from S. Africa, and Rev. H. Townley, from India.

Wesleyan Missionary Society.—On Thursday and Friday, April 26 and 27, three sermons were preached in as many different chapels.—Sabbath day succeding, 87 sermons were preached for the society in 43 chapels in and near London. At these several services and meetings connected with the anniversary, the collections and donations amounted to £1465.

Sale of Ladies' Work.—Sales took place in London, May 17 and 18, for the India Female Education Fund, which amounted to $650. For the Newfoundland School Society, $348. For the Negro Children Education Society, $533. April 21 and 27, for the Jews' Society, $586. May 10 and 11, for the Hibernian Society, $1776.

Prayer Book and Homily Society.—Receipts of the past year; from sale of prayer books and homilies, 460*l.* other sources, 1367*l.* Total, 1827*l.* The society is indebted 223*l.* and is under engagements for 900*l.*

Great Contribution.—At the annual meeting of the Hibernian Society in London, the contribution amounted to $1747. The objects of this are, to maintain schools in Ireland, and persons to read the scriptures in the cottages and cabins of the poor of that country.

A Ladies' Bible Society has been formed at Birmingham, England, embracing twelve associations. These associations divide the city, (containing 120,000 inhabitants), into 296 districts, in which more than 350 ladies are engaged as collectors, and the number is constantly increasing.

Alabama and Florida.—A clergyman of Alabama, who has just returned from a tour thro' the south-eastern part of the state, and a part of Florida, in a letter to the editor dated July 22d, observes: "Though the country is generally very poor, you will occasionally meet with a little good land, where there are a number of inhabitants. In some of these places, churches are established. In Pike county, I organized a church, consisting of upwards of sixty members. In the neighbourhood of Oochee valley, Florida, through which I passed, a church was lately organised by Rev. Mr. Murphy, of Mobile, consisting of 112 members. It is, I believe, the largest presbyterian church in this section of country. It is supplied only once a month, by Rev. Mr. Kennedy, of South Carolina Presbytery." The writer adds, "What can be more cheering to the pious soul—to the friends of the Redeemer, than to see such churches arising in lands which but a few years ago presented nothing but a dreary wilderness; and what surer pledge have we of the coming and kingdom of Christ, than to behold this recently settled territory visited by the day spring from on high."—*Charleston Obs.*

Caution to Sabbath Schools.—There are now in circulation a number of tracts, principally from the press of Wells & Lilly, Boston, against which superintendents of Sabbath Schools, and such as are engaged in forming Sabbath school libraries, would do well to be on their guard.—One of them, the "History of Elenor Williams," by the author of "The Orphan Sisters," and "The Old Soldier," ostensibly presents a lady as an illustrious example of piety; but throughout the work, the divinity and atonement of the Saviour, the existence of the Holy Ghost, and the whole system of the doctrines of grace are studiously concealed. Mrs. Williams, this pattern of piety, seldom prays, and never to Christ or in his name; and her sorrow for sin arises in consequence of the evils to which it subjects her in this life. She says nothing, and appears to know nothing of that inward depravity which renders a change of heart necessary to the enjoyment of God.—In the developement of the plot, she inculcates the dogma of universal salvation in terms too plain to be misunderstood, and insiduously attempts to remove the impressions from the mind of her better instructed pupil respecting the separate future states of the righteous and wicked after death. "God is too great, wise and good to be capable of feeling anger;" and "punishment" is only meant "to reclaim and lead to virtue and happiness." In another world it is plainly intimated, that all of every description of character, are to *improve in wisdom and goodness*, until they "attain to that state of blessedness which eye hath not seen, ear hath not heard, nor hath it entered into the heart of man to conceive."

It is only necessary to add, that the superintendents of some Sabbath schools have committed the work to the flames.—*ib.*

Another Stand.—The members of a presbyterian church in this city have recently formed themselves into a temperance society, and unanimously resolved that they will not manufacture or sell, or be engaged in the manufacture or sale of spirituous liquors, nor suffer any intoxicating liquor to be drunk in their families, except when prescribed by a physician, or in case of sickness. They have also resolved unanimously, that they will make it an indispensable pre-requisite to admission into their pale, that the candidate or candidates shall agree not to become engaged in the sale or manufacture of spirituous liquors, nor to drink such liquors, except for the reasons above mentioned.—*N. Y. Observer.*

An Example for Physicians.—A physician in the country has forwarded $5 to the agent of the American Board in this city, and $3 to the American Tract Society, received for services in his profession on the Sabbath. In the last Missionary Herald, we notice an acknowledgment of $50 from another physician, received for similar services.—*N. Y. Obs.*

The Bible Society of Princeton, N. J. have resolved to supply, if possible, every destitute family in that state with a bible, within one year.

Revivals.

We are glad to see such articles as the following finding their way into the religious journals of the country. Most fully do we coincide with the sentiments of the writer:—

From the Connecticut Observer.

ON REVIVALS.

It is the opinion of some of the professed followers of Christ, that in a time of spiritual drought, when Christians are cold and formal, and a general indifferenee prevails on the subject of religion, it is not advisable to make any special efforts to awaken attention to it; that it would be useless at such seasons to multiply conferences, prayer-meetings, and other means of grace, with a view to effect a revival of religion; that "these things are not to be hurried," and that it is sufficient, if the preaching of the gospel can be enjoyed by the people, and the ordinary means of grace are within their reach; but when God in his own good time shall be pleased to pour out his Spirit, and the church begins to awake, and sinners begin to enquire what they shall do to be saved, then it is proper that Christians should bestir themselves; then they should come up to the Lord, and "be co-workers with him in gathering in the harvest."

There is in such language as this, a mixture of presumption and impiety, and a strange forgetfulness of the duty God requires of man. I make no account of the scanty measure of service, that may be performed with such feelings as these. What avails our formal round of Sunday duties, while we are waiting God's time to revive his work? We neither plant, nor water, and still we expect the increase; we neglect the use of means, and imagine that God will dispense with human agency, and by a direct and miraculous interposition of power confer upon his church all his covenant blessings. The Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord; but he will not do it, independent of the appointed means.

It is for this purpose, that the minister of the gospel is to preach the word, be instant in season and out of season, to reprove, rebuke, exhort, with all long-suffering and doctrine, to watch in all things, to endure afflictions, do the work of an evangelist, make full proof of his ministry, and be an example of the believers, in word, in conversation, in charity, in spirit, in faith and purity. And it is made the duty of believers themselves to labour in the same cause. They are to be fellow-helpers to the truth, having the same care one for another, and as every man hath received the gift, even so to minister the same one to another, as good stewards of the manifold grace of God; to exhort one another daily, to warn them that are unruly, to comfort the feeble-minded, and to support the weak; to love one another with pure hearts fervently, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance, for all saints.

It is by the performance of such duties, by the means of such labours of ministers and private Christians that the work of God is to be revived: And is there any period in the life of either when they may neglect any of these duties? When they may relax their efforts in the service of their Master? When they may bury their talents? I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night. Ye that make mention of the Lord keep not silence, and give him no rest till he establish, till he make Jerusalem a praise in the earth. The Lord's hand is not shortened that it cannot save, nor his ear heavy that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear. When should Christians be exhorted to awake, if not when they are slumbering, or to let their light shine unless when it does not shine? When should they be warned and reproved and rebuked, if not when they most need warning, reproof, and rebuke? When will the faithful servant of Christ feel more powerfully constrained to labour in the vineyard of his Lord, than when the ways of Zion mourn, when iniquity shall abound, and the love of many shall wax cold?

Many of the churches can bear testimony to the success which has attended the faithful, persevering efforts of a few of the friends of Christ, to revive pure and undefiled religion. The Apostle himself testifies that the sharp reproofs contained in his first epistle to the Corinthians produced a revival in that church. For though I made you sorry with a letter, I do not repent, though I did repent; for I perceive that the same epistle hath made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for behold this self same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what vehement desire, yea what zeal, yea what revenge! Not, says the apostle, that we have dominion over your faith, but are helpers of your joy.

When the work of God is revived in the hearts of his children, they will labour and pray for the conversion of sinners. Restore unto me the joy of thy salvation, and uphold me by thy free spirit, then will I teach transgressors thy ways, and sinners shall be converted unto God. The church is the grand instrument by which the world is to be reformed. Christians are the salt of the earth and the light of the world; hence the command, let your light so shine before men, that they *may see your good works, and glorify your Father which is in heaven.*

Wait on the Lord and be of good courage, and he shall strengthen thine heart; wait I say on the Lord, and then you will be enabled to say, for Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

Pennsylvania.—A clergyman from Pennsylvania informs us, that in several towns in the back part of that state, there are very encouraging appearances. There is evidently an increasing attention to religion, and some cheering aspects of a revival.

Connecticut—Madison, (formerly East-Guilford.)—The Religious Intelligencer, in correcting a former misstatement, mentions the number of hopeful conversions in this place, as now amounting to about one hundred.

Durham.—The same paper mentions, that there is considerable attention to religion in a part of Durham.

New-Milford.—At New-Milford, also, "a revival has commenced since the meeting of the conference of churches in that place."

Revival in New-Bedford.—The Rev. Mr. Perry, baptist minister in New-Bedford, Mass. has communicated an account of the revival which has prevailed there for a number of months past, to the editor of the Christian Secretary, in which he states the number added to his church by baptism to be fifty-five, and forty-six by letter.

Western Reserve.—The work of grace which commenced in Tallmadge and Strongsville, a few weeks since, still continues; and those who love Zion in Aurora are encouraged to believe that the Lord has not wholly forgotten that place.

WESTERN RECORDER.

UTICA: TUESDAY, August 28, 1827.

Anniversary of the Western Sunday School Union.—The second anniversary of this institution took place in the first presbyterian church in this village, on Thursday of last week, pursuant to notice previously given. The report showed an increase of scholars to more than double the numbers of the preceding year, and gave otherwise encouraging details of the success of the Union's operations. The reading of the report was preceded by prayer, and followed by a hymn from the children and teachers, who were arranged in the gallery around the accompanying organ. Several short but animated addresses followed, in connection with the passing of resolutions; and among the speakers were Rev. Drs. Yates and Lansing, from Chitteningo and Auburn; and Gerrit Smith, Esq. from Peterborough. The speakers drew their remarks in a great measure from the important facts disclosed in the report. They appeared to seize upon the impulse of the moment, and to feel the force of what they were saying; and many listeners can testify that it was good to be there. After the last address, the children and teachers sung another hymn, accompanied as before; a collection was taken up; and the benediction closed the exercises. Such a meeting for such a purpose we have never before witnessed.

In the evening, at an adjourned meeting of the Board of Directors, with the delegates from the auxiliaries, the officers were chosen for the ensuing year; and interesting discussions took place relative to the project of appointing a general agent, and to the subject of bible classes.

After the proceedings shall have been published in the Sunday School Visitant, we shall give them a more particular notice.

Hamilton College.—The annual commencement of this college took place on Wednesday last, at the presbyterian church in the village of Clinton. The weather was fine. The audience was numerous, embracing several distinguished gentlemen, who were strangers. The performances were for the most part highly meritorious, and such as would bear a comparison with almost any that are ever witnessed on such occasions; and we must not forget to say, that the music given by the Clinton choir, under the charge of Mr. Gookins, assisted by several performers of celebrity from a distance, was uncommonly fine and effective.

The degree of Bachelor of Arts was conferred on Jerome J. Briggs, James D. Carden, Marcus Catlin, Asa S. Colton, Grover S. Comstock, Sheldon Dibble, J. H. Eells, Seymour Gookins, Julius W. Hatch, Flavius J. Littlejohn, Lewis H. Loss, John McNair, Edward Marsh, Thomas E. Paine, S. W. Sheldon, Robert M. Stansbury, Isaac Todd, Edward C. Turtelott, Alexander Weaver, Ferdinand Williams, Henry C. Williams, James B. Wilson and Albert Worthington—23.

The degree of Master of Arts was conferred upon Eben'r D. Maltbie, Andrew Cutler, John G. Floyd, Myron Kilbourn, George Spalding, Leveret Hull and Ashbel S. Wells, alumni of Hamilton College—Elisha S. Lee, alumnus of Union College, and on Henry Davis, alumnus of Williams College; and the honorary degree of Master of Arts was conferred upon Joshua A. Spencer, B. Davis Noxon and Freeborn G. Jewett, Esquires, and on Rev. Messrs. Jonathan Wade and John Hough, missionaries at Burmah, and Rev. Ingram Cobins, of London.

The honorary degree of Doctor of Laws was conferred on Hon. Nathaniel W. Howell, of Canandaigua.

Rev. Mr. Aikin, & Orrin Gridley, Esq. were elected members of the board of trustees.

To the former edifices of the institution has been added the past year, an elegant and commodious stone chapel, which embraces a chemical laboratory.

Socinianism.——This popular and most destructive heresy, which usually begins with scruples about the personality of the Deity, and proceeds by degrees to a denial of the atonement, the divinity of Christ, and the doctrine of future rewards and punishments, and to the rejection of a part or the whole of the scriptures, as a work of inspiration—this fashionable heresy is now declining in Europe, and in the vicinity of Boston, which was for a while its strong hold in this country: but at the same time its abettors are endeavouring to scatter it far and wide over the breadth of the land, and among our schools and colleges. It seldom appears under its true name. It rather assumes at first the garb of *rationality* and *liberal-mindedness*, and in some places that of more palpable *universalism*. Let the people beware. The following timely article, which appears in the Boston Recorder and Telegraph, may not be entirely inapplicable to some other districts of country:—

"*Shall I send my son to Cambridge College?*"

Let the christian parent deliberately & prayerfully weigh his responsibility as a *parent*, before he answers this question in the affirmative. Would such a disposal of your son, voluntarily made, be training him up in the nurture and admonition of the Lord? It is a fact of which the public ought to be fully apprised, that the Hollis

Professor of Divinity, to whom the students look as their religious teacher; and who is their preacher half the day on the Sabbath during the whole four years of their college life, has declared himself a *Universalist*, with an explicitness which need not be misunderstood. Can the christian parent, by placing his son under such an influence, put in jeopardy his moral and eternal well being, and be innocent?

HOLLIS.

The leading institutions of our own state, we hope, are at present free from this socinian influence; but there is no harm in being jealous for their future safety. Socinianism generally appears plausible, and comparatively harmless, at first; but its course is downward in the road of infidelity. Let the people beware.

Strang's Confession.—This deliberate, cold-blooded murderer, swindler, and adulterer, has left his confession behind him, which not only discloses his own dark character, but essays to criminate in the highest degree, the unhappy victim of his seduction. Why *such* a confession should ever be suffered to meet the *public eye*, is more than we can conjecture. To say nothing of the impropriety of publishing such things respecting a living female, who has been *fully acquitted* on a trial for life, the influence of such dark details of depravity, whether true or false, must be very deleterious upon the minds of others who are viciously inclined. It will be like pouring oil on the burning flame of passion and sensuality.

There is one redeeming circumstance—this monster of iniquity, though he seemed willing to hope for heaven, acknowledges himself to have been for twelve years past, a *Universalist!* He who for six months together was coolly calculating upon the murder of an injured husband, in the very heart of whose family he resided, says, that "for twelve years past, and until the time of my confession, I believed there was a God and Saviour; yet, that that God had decreed and directed all things, and that he would not punish any of his creatures (no matter what sins they may have committed here) in the world of spirits." Here we may see a practical specimen of universalism. The man seems at last to have renounced his former belief, and to have manifested some slight and very doubtful symptoms of penitence; and *we* pretend not to *know* whither his spirit has fled; but in view of all that appears of his character, in its very darkest and most odious shades, his brother Universalists are bound to regard him as a saint in light, and to exult in the full expectation of meeting him among angels and glorified spirits, there to receive the reward of his *pious* labours!

Duties of Clergymen.—The style of the closing article of Elihu, to-day, makes us regret that it is the last of the series. His articles have been extensively read; and we cannot but think they have been useful. His pen will, perhaps, at some future time, be enlisted in a series of articles on the duties of churches. Meanwhile, we trust that the discussions which he has carried thus far, will not yet be abandoned.

Conversations on Baptism.—We entirely coincide in opinion with our correspondent to-day, on the merits of this work; and we trust that it will find a multitude of careful readers. Also, what our correspondent urges in favour of *public* baptisms, is exactly to our mind.

Since the work is far from being controversial in its character, it is therefore to be hoped that its readers will make use of it, not for controversial purposes, but for purposes of instruction. Are there not many around us who need information on this subject?

The New-York Observer, of the 25th inst. contains some interesting particulars relative to the Jews; but it came to hand too late for this number.

We learn from the same source, that the friends of religion in Germany are about to institute a weekly journal, to be devoted to the cause of evangelical piety. This cause is evidently gaining ground in that country.

Madam Hutin.—That said *chaste* and *delicate* opera-dancer, Madam Hutin, who has such a *disrelish for drapery*, and such a taste for the *naked ornaments of nature*, is at last found on the Philadelphia stage; and Robert Walsh—who would have believed it?—has become in some measure her apologist. See National Gazette. Surely the theatre is fast improving the *morals* of the country!

Moral Advocate.—An anti-theatrical paper, with this title, is about to be published in Boston. By the bye—*one* of our *Utica* political papers has uniformly refused to encourage the theatre.

The editor of this paper acknowledges the receipt of $10, as a donation to the American Colonization Society, being a collection made in Smithfield, Madison co. on the Sabbath preceding the 4th ult.

CONVENTION AT AUBURN.

A convention for inquiry, on the subject of raising up a competent number of ministers of the gospel, held an adjourned meeting, in the chapel of the Theological Seminary in Auburn, on Wednesday evening, August 15, 1827.

The Rev. John Brown, D. D. was appointed chairman, and the Rev. Samuel T. Mills, secretary.

Prayer was offered for the divine blessing and direction.

The committee appointed the last year by this convention made a report, which was accepted. Whereupon,

Resolved, That each member of this convention use his individual influence, to carry into full and vigorous operation the system of the American Education Society, as arranged with the Presbyterian Education Society.

The committee introduced to the convention the subject of a school, which is in contemplation to be established in the western district; "which, while it shall combine all the modern improvements in education, shall have as its great and leading object, to which all its regulations and instructions shall be subservient, *the inculcation of evangelical principles and the promotion of vital piety.*"

Resolved, That the establishment of schools of this character be approved; and that in the opinion of this convention the duty of parents, and the interests of the church and of the world, demand that those who are employed in the education of children and youth, so far as is practicable, be persons of decidedly christian character and evangelical sentiments; and that the course of instruction pursued in our schools be, as much as possible, such as continually to present to the view of the pupils the truths and duties of the christian religion, and to bring them under the governing influence of the gospel.

Resolved, That the Secretary be directed to procure the publication of the minutes of this convention in the religious journals of the western district.

Resolved, That this convention be adjourned, to meet at this place on the Wednesday evening succeeding the next annual examination in this seminary, for the purpose of deliberating on such subjects of general interest to the cause of evangelical religion, as may be then introduced.

The meeting was closed with prayer.

SAMUEL T. MILLS, *Sec'y.*

Political.

FOREIGN.

An arrival at New-York, from Belfast, on Tuesday last, brought London dates to the 10th of July.

Greece.—A treaty for the settlement of the affairs of Greece, between England, France and Russia, was signed in London, on the 6th July. The stipulations of the treaty, it is said, would not be made public until the ratifications were exchanged. The London Times says, the delay which has occurred in signing this treaty, has been occasioned by the opposition of Austria. The British ships of the line, from the Tagus, were to sail for the Dardanelles, under Admiral Beauclerc.

If this intelligence should prove true, the sufferings of Greece will probably soon be terminated.

The mediation of the European powers between the Ottoman empire and the Greeks has been positively and definitely rejected by the Porte. All Mussulmen are to be summoned to arms. The Greek national assembly having terminated its labours, has dissolved itself; and the seat of government has been transferred to Napoli de Romania.

The citadel of Athens was evacuated on the 5th June. 2000 persons, of all ages and both sexes, half of whom were ill, or exhausted by hunger, left the place, and were embarked on board the French and Austrian ships of war. Gen. Church with his few remaining troops left the Phaluros on the 28th May, and in such a hurry that six large cannon were left behind.

Great-Britain.—The average and bonded corn bills had both passed the House of Lords, and received the royal assent.

There had been a great demand for cotton, and prices had improved a trifle for the finer descriptions.

The directors of the bank of England had decided, after much discussion, and a warm contest, to discount, in future, approved bills not having more than 95 days to run, at the rate of four per cent per annum.

The Lord Mayor and Aldermen of London had presented the address voted by the common council to his majesty, on the firmness displayed by the sovereign, in the recent changes in the administration. His majesty replied as follows: "I receive with satisfaction the loyal and dutiful address of the Lord Mayor, Aldermen and Commons of the city of London. Whatever difficulties I may have experienced in the exercise of my just prerogative, on the occasion to which that address refers, the consciousness that I had no other object in view than the public good, has enabled me to meet and overcome them."

In the House of Commons, on the 29th June, Lord Harrowby said he had a petition to present to the house, which deserved attention, on account of the number of persons signing it, its nature, and the respectful language in which it was drawn. The petitioners represented nearly 30,000 persons, possessing property of not less than three millions sterling: and there were four individuals whose property amounted to £700,000. They also possessed 50,000 slaves. The petitioners complained that they were precluded from every public office—could not sit in the Assembly, and could not even hold the office of constable. Even in the attendance of divine worship there was a complete separation. The effect of degradation had, however, been less than could have been expected, for in fifty years not more than four persons of colour had been executed. The noble lord hoped that by some abler hand a bill might be introduced, to relieve this respectable class of persons from their state of unmerited degradation. The petition was then read, and appeared to be from the free people of colour in Jamaica, and prayed generally for relief. Lord Ellenborough observed, that he presented a petition on this subject at the last session. He understood that the lower class of these people were so much degraded, as to be precluded from the enjoyment of civil liberty. The difficulty would be to ascertain where the line should be drawn; it was clear that something ought to be done. The petition was laid on the table.

The John Bull has this paragraph:—"The North-Carolina, of 110 guns, American ship, commanded by Commodore Rogers, is in the Mediterranean. *Her whole crew are British!*"

France.—The Paris Moniteur contains an ordinance for the re-establishment of the censorship of the press, and for regulating all the details of this most obnoxious measure. Every number of each journal or periodical writing must, before it is printed, be furnished with the *visa* of the bureau, composed of six censors, which shall authorise its publication according to the law of the 31st of March, 1820. It is therefore evident that the Paris papers will, in future, be absolutely destitute of every independent character, and even the intelligence which they may contain will be deprived of every syllable which may be disagreeable to the French government.

Gen. La Fayette has been elected a member of the French Chamber of Deputies, for the department of Meaux, notwithstanding the most infamous measures were resorted to by the ministry to defeat him.

Later Accounts.—An arrival at New-York from Liverpool, on Thursday evening last, bro't London dates to the 16th ult.

The papers from various parts of the continent bring numerous accounts of damages from rains, hail storms, inundations and hurricanes. Villages have been swept away, the harvests of whole districts have been destroyed, rivers have found new channels, and forests have been laid prostrate.

By the explosion of a steam boiler in a new cotton factory in Manchester, on the 6th of July, seven females were killed, and six others so dreadfully mangled, as to occasion doubts of their recovery. The engineer, who attended the fire, was also killed.

The manufacturers of Yorkshire had good employment, and the factories of the district of woollen cloth and worsted stuff, were in full work.

Greece.—The Turks are entire masters of Attica, and all northern Greece, while Ibrahim marches uncontroled over every part of the Morea. Missolonghi, Modon, Tripolizza, Malvosia, Salona and Athens, have been successively reconquered; and of all the fruits which the Greeks acquired by the battles and victories of their six years' contest, nothing remains but Vauplia and the castle of Corioth. They have not elsewhere in continental Greece a foot of land that they can call their own. What is still worse, they have lost the confidence which insures victory; and their enemies have gained an ascendancy of which it will be no easy task to deprive them. The main cause of this change in the circumstances of the belligerent parties, obviously is—that the Turks have improved the condition of their armies by adopting the discipline of western Europe, while the Greeks resist all military reforms, and continue to make war in their primitive barbarous fashion.—*Scotsman.*

It is stated that the treaty signed at London for the pacification of Greece, sets forth, that the arrangements to be proposed to the Sublime Porte, shall rest on the following bases, viz: The Greeks shall hold of the Sultan as superior lord; and shall pay an annual tribute, the amount to be fixed permanently. They shall be governed by authorities chosen by themselves, but in the nomination the Porte to have a voice. It is added, that if the armistice the high contracting parties are about to propose to the belligerents be refused, they will use all the means that circumstances may place at their command, to prevent any collision between them, without taking part with one or the other.

DOMESTIC.

ALBANY, *August* 25.—*The Execution.*—Jesse Strang, who, for the last three months, has filled so large a space in the public eye, has expiated his crimes on the gallows.

Yesterday, at about one o'clock, Strang was brought out of the gaol, and surrounded by a military guard, and accompanied by the sheriff and constables, was conducted to the place of execution, in the hollow, west of Beaver street, about eighty rods from the gaol. He immediately ascended the gallows, and the rope, which had been previously put around his neck, was placed on the hook. He addressed the crowd, exhorting them, in the usual manner, to take warning by his fate; and then, holding his confession in his hand, as published by Mr. Pepper, his counsel, [in which Mrs. Whipple is directly implicated as an accessary to the murder], declared it was the truth. Rev. Mr. Lacy, of the episcopal church, then read prayers, and immediately after, the drop fell, and the unfortunate man was launched into eternity. After being suspended about half an hour, his body was taken down, and delivered to his friends, who have taken it to Dutchess county, for interment among his relations.

The number of people collected on this occasion was very great; it has been variously estimated at from fifteen to twenty thousand, many of whom had come from a great distance.

We are more than ever convinced of the bad effect of public executions. Scenes of the most disgraceful drunkenness, gambling, profanity, and almost all kinds of debauchery, were exhibited in the near vicinity of the gallows, and even at the very time the culprit was suffering. We do most sincerely hope that some law may be enacted, requiring that executions shall be performed in private.—*D. Adv.*

Execution of the Pirates.—The three Spaniards convicted of piracy and murder on board the brig Crawford, have been executed at Richmond, Va. They denied that they were guilty of the crime for which they were convicted, but admitted that for others they deserved death. They were all suspended upon the same gallows; but the ropes which sustained two of them gave way, when the drop fell, and they had again to be swung off, which accident delayed their final exit for about five minutes only. An immense crowd attended to witness the execution.

State Boundary.—It is understood, says the Trenton Federalist, that the commissioners appointed by the states of New-York and New-Jersey, for the purpose of settling the dispute between these states in regard to the boundary line on the Hudson, are again to meet at Albany. From this circumstance, it is supposed that there is still some expectation of an accommodation of this unpleasant controversy.

Supply Ships.—Accounts have been received of the arrival at the isle of Peras, of the brig Tontine, the vessel that was sent out by the Greek committee of Philadelphia. She arrived on the 18th June, and was discharging her cargo. There was no news of the Chancellor, which sailed from New-York, and fears were entertained that she had met with some disaster.

Descent over Niagara Falls.—Notice is given in the Black Rock Gazette, by the proprietors of the Michigan, the vessel which is to descend Niagara Falls on the 8th of September, that they will pay a reasonable price for living animals of the forest, of the fierce kind, who are to be put on board as passengers. They have already obtained a buffalo from the Rocky mountains, a bear, and two foxes. Persons having vicious dogs, are desired, instead of killing them, to bring them forward to join the party.

Jewellery.—Few persons are aware of the great amount of jewellery business which is done in Philadelphia. A single house employs 116 individuals. Some idea of the value of the materials used in their manufacture may be formed from the fact, that in that establishment the mere sweeping of the workshop, cleared of rubbish, produces about $1500 of pure gold, annually. The quantity of precious stones used, is very great, and their cost must be immense.—There is a finger ring with a single diamond, in the above establishment, for which $1500 is charged.—*Phil. Adv.*

The Creeks.—The Creek delegation, under the direction of Col. Brearly, who recently visited the territory of Arkansaw, to explore the country with a view to emigration, have returned well pleased with its situation and advantages. Col. Brearly thinks that 3000 of the nation may be induced to emigrate in the course of the present year. A grand talk was appointed to be held on the 28th July, at the falls of the Chatahoochie, on business connected with this expedition.

Singular Fatality.—A young man named Brady, mortally wounded by the accidental discharge of a cannon on the 4th ult. at Wilmington, Delaware, was the fourth member of a family who has met death by the accidental explosion of powder. Three of his sons having been destroyed by the blowing up of powder mills, the father resolved to place the fourth one out of the way of danger from this cause, and bound him to the shoemaking business, at which he was habitually labouring, when he met the fate which had been so carefully guarded against.

Surgical.—A distressing case occured last week, in the family of Mr. Michael Metcalf, jr. of this town. One of their children, two years old, was playing with some kidney beans, one of which, half an inch in length, slipped into the trachea, or wind-pipe. This took place about 9 o'clock. The distress of the child increasing, it became apparent in the afternoon that suffocation would soon end the sufferings of the little innocent. The parents then consented that the operation of bronchotomy (cutting into the wind pipe) should be performed. This operation, performed by Dr. Twitchell, seven hours after the accident, was completely successful, and the child is now in perfect health.—*Keene, N. H. Sent.*

Life of Bonaparte.—The life of Napoleon Bonaparte, by Walter Scott, has just been published by Carey, Lea & Carey, of Philadelphia.—They have stereotyped the work. The edition now offered for sale consists of 11,000 copies.

Short Passage.—The steam-boat Independence, Capt. Wiswall, arrived at Albany on Friday afternoon last, in *eleven and a half hours* from New-York. This is the shortest passage ever made from New-York to Albany.

Jerome Napoleon Bonaparte arrived at New-York last week, in the ship Wm. Byrnes, from Liverpool.

The Virginia Advocate contradicts, by authority, the statement that the executor of Mr. Jefferson had been offered by a gentleman of Boston, one hundred thousand dollars for the manuscripts of his testator. No offer whatever has been made to him, from any quarter.

Native Wool.—The state of Vermont contains one million of sheep, which produce 3,000,000 lbs. of wool, which is three times the amount of that article imported. The state of New-York contains more than three millions and a half of sheep, producing 10,500,000 lbs. of wool, or more than ten times the quantity imported.

The yellow fever continues at Charleston, S. C. and deaths from this disease occur daily.

Steam-Boats.—In the summer of the year 1807, Fulton for the first time ascended the Hudson-river from New-York to Albany, in a boat propelled by steam. This was the first successful experiment of the kind ever made. In a letter which he addressed to his friend, Joel Barlow, under date of Aug. 22, 1807, Mr. F. observes:—"My steam-boat voyage to Albany and back, has turned out rather more favorable than I calculated. I ran it up in 32 hours, and down in 30. The latter is just five miles an hour. I had a light breeze against me the whole way, going and coming, so that no use was made of my sails." His boat was comparatively a rude structure, and his engine of small power. After a lapse of twenty years, we now witness numerous steam-boats, capacious to extreme, elegant in form and finish, and which without much exaggeration, might be called floating palaces. But in swiftness, as well as in elegance, the progress of improvement has been great. Instead of five miles an hour, they now run at the rate of ten or eleven, and in some instances twelve.—*Alb. Argus.*

Robbery.—On the night of the 16th inst. between 9 and 10 o'clock, the store of Messrs. C. & N. Burr, at Trumansburgh, was broken open, and about six hundred dollars in cash stolen therefrom. Entrance was effected through the back window, in the absence of the clerk, while the lights were burning. The robber or robbers have not been detected.—*Ithaca Journal.*

Sea Serpent again.—Capt. Coleman, of the sloop Levant, on his passage from Nantucket to Hartford, Con. saw off Gay-Head on Sunday morning, the 29th ult. a singular animal in the sea, which he judged to be the great cotemporaneous sea serpent. The captain's description corresponds in most of its parts with those heretofore published, and is vouched by several individuals, all of whom, with him, had a distinct view of the monster.

Clover and Straw.—A writer in the London Mechanic's Magazine says, that by mixing layers of straw and clover, in ricks or stacks, the strength of the clover is absorbed by the straw, which, thus impregnated, both horses and cattle eat greedily, and the clover is dried and prevented from heating. This practice is particularly calculated for second crops of clover and rye grass.

Tea-Kettles.—The noses of tea-kettles are sometimes so beset with a sediment, consisting of lime or plaster of paris, derived from hard waters, as to become almost, if not altogether, impervious. This substance, it is said, may be removed by the following method:—Take one quarter of a pound of Spanish whiting, put it into the tea-kettle, when full of water, and boil it for an hour, or until the impediment is removed.

HAMILTON COLLEGE.

The late meeting of the Trustees of Hamilton College was adjourned to meet at the College Hall, on Wednesday the 19th of September next, at 10 o'clock, A. M. It is expected that every member of the Board will attend.

By order of the Board,

J. H. LOTHROP, *Clk.*

August 27, 1827.

MARRIED,

At Vernon Centre, on the 23d inst. by Rev. Mr. Monteith, Mr. *Asahel Grant*, of Kirkland, to Miss *Electa S. Loomis*, of Torrington, Conn.

DEATHS.

At New-Hartford, on the 20th inst. Miss *Laura Palmer*, daughter of Mr. Thomas R. Palmer, aged 22.

In Onondaga, on the 16th inst. after a short illness, Mr. *Nicholas Mickles*, aged 57.

In New-York, on the 20th inst. Rev. *Cornelius R. Duffie*, rector of St. Thomas church, aged 37.

In Berkshire, Tioga co. on the 13th inst. Mr. —— *Bishop*, aged *one hundred and three years*. He was a native of Saybrook, Connecticut.

At South-Hadley, Mass. on the 29th ult. very suddenly, Rev. *Joel Hayes*, aged 74. He had been a pastor forty-four years.

In Clark county, Ky. *Daniel D. Collins*, Esq. aged 24, a graduate of Transylvania University. The Western Luminary says, that about five years prior to his death he became a deist, till a few months past; after which he became tho't-ful, read the bible, found a Saviour, and died in hope.

In Sangerville, Me. on the 17th ult. very suddenly, Mr. *Stephen Spooner*, aged 64. He was employed in stowing a load of hay, in the field of his neighbour, apparently in usual health; and was conversing with his usual pleasantness and familiarity; when, on a sudden, he exclaimed, "I am gone," and fell down on the load.

Venetian Blinds.

THE Subscriber intends keeping on hand a supply of the above useful and elegant article, made in a superior manner, at his store, nearly opposite the Ontario Branch Bank.

HARVEY BARNARD.

Utica, August 21, 1827. 34tf

Dr. Chambers' Remedy for Intemperance.

THE Subscriber, on the decease of the late Dr. Wm. Chambers, took into his possession the personal estate of the deceased, and found prepared a large quantity of "*Dr. Chambers' Remedy for Intemperance.*" He hereby informs the public, that he has disposed of all the medicine so found to Dr. James H. Hart and Mr. Andrew M. Fanning, of this city.

In making this disposition, the subscriber has been actuated by a due regard to the interest of the heirs of the intestate, as well as from a wish to give the most extensive use to the virtues of the discovery, whatever they may be; and he can further add with confidence, that the gentlemen who will hereafter be the venders of the Remedy for Intemperance, as prepared by the inventor, have been intimately connected with Dr. Chambers in his life time; have been his agents in compounding the medicine, and are acquainted with its composition.

SYLVANUS MILLER,
Public Administrator, &c.

The above Medicine will hereafter be prepared and sold only by the Subscribers, who alone are in possession of the original recipe of the inventor, at the office of the late Dr. C. in the basement story of Rutgers Medical College, in Duane st. east side of Broadway, and at the medicinal store of Dr. Hart, corner of Broadway and Chambers street, three doors from Washington Hall, New-York.

The astonishing success which this remedy has obtained in restoring habitual inebriates to sobriety, has established its virtues beyond all contradiction, and supersedes the necessity of any further comment.

The remedy is as innocent as it is effectual; so much so that it is often given to children in febrile complaints, and frequently used as a family medicine for dispepsia, &c. All that is required, to ensure its specific effect, is to abide strictly by the directions. It is put up in packages sufficient for one individual cure, accompanied with ample directions for its use, signed in the hand-writing of the subscribers, without which none are genuine. We are induced to adopt this measure, as in consequence of the great celebrity which Dr. Chambers' medicine has obtained, there have been, and doubtles will be, many spurious imitations. On enclosing to us the usual price, $5, postage paid, the medicine can be sent by mail. To those who are unable to pay, on *personal application* of the individual at our office, the medicine will be administered gratis.

JAMES H. HART, M. D.
A. M. FANNING,
Successors to Dr. Chambers.

☞ The above celebrated Medicine is for sale at the Bookstore of HASTINGS & TRACY, and by WARNER & HARVEY, Druggists, *Utica.* *August* 28, 1827.

Champagne.

A FEW Cases fresh I. C. brand, just received and for sale, by

PARKER & HASTINGS,
No. 90, Genesee-street.

Utica, August 14, 1827. 3w33

Conversations on Baptism.

JUST published, and for sale by HASTINGS & TRACY, Utica—CONVERSATIONS ON BAPTISM, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism: By JAMES EELLS, A. M. Minister of the Gospel. Price 1¢ single, $2 per dozen, $12 1-2 per hundred. *August* 14, 1827.

LYMAN & KELLOGG.

S. LYMAN, & AARON KELLOGG, of Clinton, having formed a connection in business, under the above firm, at No. 34, Genesee-street, have on hand a general assortment of

English, French, India, & American

DRY GOODS,

and a good assortment of DRY GROCERIES; all of which they will sell as low as they can afford, and less if they are obliged to.

ALSO, a small quantity of *Window Glass.*

Utica, July 9, 1827. 28tf

"WHITE FRONT,"

"GREEN DOOR & BRASS KNOCKER,"
No. 62, Genesee-Street,

Shearman & Thomson,

WHOLESALE OR RETAIL—Are this day receiving rich Fancy silks, Gauze and Barrege Handkerchiefs, rich Gauze Ribbons, white Straw and Drab Gros de Naples, Plain black and coloured do. do., Italian Lustrings, Sinchews and Sarsnetts, (another case, each splendid), Canton Camblets and Souchong Pongees, 150 rich Bob't Veils, 5 cases LEGHORN HATS, with and without extra crowns An addition to their former stock of CARPETINGS, of the latest and most approved patterns which makes their assortment the largest ever offered in this village.

☞ *N. B.*—A discount of 6 per cent made to the Clergy. *Utica, July* 17, 1827. 29tf

Improved Patent Cider-Mill.

THE Subscribers have erected and used a New Patent CIDER-MILL, in the town of Paris, county of Oneida, and find it a great improvement upon the best heretofore in use. It will make more cider than any other mill, from a given quantity of apples, and of a better quality. It is also far more rapid in its operation. The Subscribers have ground at their mill eighty bushels in twenty minutes—two hundred bushels in an hour; and have made 170 barrels of cider in a day, without being fully employed. The increased quantity of cider is nearly sufficient to pay the expenses of making. Upwards of 2300 barrels of cider were made at our mill in Paris, the last year; and the above facts are fully known. The Subscribers have ample certificates to verify them, from a number of their respectable neighbours, who have witnessed the operations of the mill; particularly from Simon Hubbard, Elam Tuttle, Noah Davis, Ebenezer Smith, Abel Simmons, Charles Smith, David Stiles, Samuel Hale, Jun., Guy Carter and Uri Doolittle; to whom the Subscribers would refer for information.

The Subscribers have obtained a patent, and are ready to sell rights by states, counties or towns. Their charge is moderate for a single mill, which they will warrant to perform as they have described. SCOFIELD & WICKS.

Paris, August 13, 1827. 33

Poetry and Music.

"KINDLED ONLY AT THE SKIES."

The following lines were composed for the anniversary of the Western Sunday School Union, which was celebrated in this village on Thursday last:—

HYMN.

We thank thee, O thou gracious Lord,
Whose wisdom, love, and power,
Hath taught us from thy holy word,
And kept us till this hour.

The days of childhood and of youth,
How fleeting and how vain!
O! guard our hearts with heavenly truth;
Wash them from ev'ry stain.

Thy mercy and thy kindness, Lord,
Can ev'ry grace supply;
Can ev'ry needful gift afford,
And guide us till we die.

And wilt thou, Lord, the guilt remove
From those who seek thy face?
And clothe them by thy perfect love,
In thine own righteousness?

Thou wilt—through thine atoning blood;
Then let our God be prais'd!
God of our life, our fathers' God!
High be thine honours rais'd!

Let infancy, and youth, and age,
Thy ceaseless praises sing:
Let ev'ry heart and tongue engage
Hosannahs to our King!

ADDRESS ON CHURCH MUSIC, *delivered by request, &c. in Boston*, by LOWELL MASON, *revised Edition*, 1827, *pp.* 44.

The first edition of this truly meritorious publication was noticed at some length in the first and second numbers of the present volume of the Recorder, to which we beg leave to refer our readers. The pamphlet has been generally read and recommended; and the first edition was soon exhausted. We mention this circumstance, because it demonstrates that there is a growing attention to the subject of church music, among that portion of community which is strictly religious. Ten years ago, such a pamphlet would have been laid on the shelf by this portion of readers, as unworthy of attention; and it would have been denounced, perhaps, by the rest of community, as censorious, visionary, fanatical. But times have changed. The claims of church music are better understood; its abuses are beginning to be deprecated; ministers and private Christians, in some few instances, are beginning to bring their influence to bear upon the work of reformation; and among compilers, teachers and choristers, are now to be found almost as a novelty, some few who are distinguished both for piety and talents, and who are willing, if circumstances should require it, to "spend and be spent" for the cause. The work of reformation has scarcely any where commenced in good earnest; but a sentiment has been extensively called forth in its favour, which will not end in mere speculation.

Church music, which for so many years has been nearly "cast out and trodden under foot," will ere long be restored to its proper standing. A large portion of the christian community, it is true, are still dead to the subject—"twice dead and plucked up by the roots;" but a few are now awake; and these will not give slumber to their eyelids, till something effectual shall have been accomplished. Among these is the author of the address before us. We know him intimately; and should rejoice to partake largely of his excellent spirit.

The pamphlet, as our readers will recollect, was published through the influence of a number of individuals who have long been distinguished for their active benevolence, and who are not in the habit of paying idle compliments to any class of men. They are devoted to more important business. The writer of the address has been sent for and has gone to Boston, for the express purpose of beginning the work of reform on christian principles. Such a work, when once fairly commenced, will not be speedily relinquished. In the mean time it is to be hoped that the pamphlet will secure a widely extended circulation. The present edition of it is considerably improved; and the work now presents the subject of church music altogether in a consistent and striking point of light. Every Christian should read it. It ought especially to be in the hands of every clergyman and every teacher.

Miscellaneous.

THE FAITHFUL PASTOR WORTHY OF CONFIDENCE.

The greatest evil to which a people in this life can be subjected, is an unfaithful ministry, and blindness to its unfaithfulness. Next to this, is the disposition to account a man their enemy because he tells them the truth. The highwayman attacks the property and endangers the life of the *body*, and we shun him as death. The unfaithful pastor robs the *soul* of the elements of its life, and the heart, loving delusion, embraces him as a friend. For his *works'* sake, then, the discerning traveller to a better country will give the faithful guide his confidence and love. He watches, instructs, warns, and prays, not for a sect, but for the Shepherd and Bishop of souls; not for personal aggrandisement, but for the salvation of his people. And *how* does he this, but by manifestation of the *truth* to every man's conscience in the sight of God.

His aim is to enlighten, correct, reclaim; to excite sensibility in the obdurate, and solicitude in the indifferent; to support the weak, fortify the tempted, encourage the timid; to open the prison house of the enslaved, cheer the penitent, comfort the mourner, pluck from the burning the intoxicated and fallen victim of lust; to detect the hypocrite, and by timely alarm, thro' an impartial application of the terrors of the Lord, to persuade the heady, high-minded, daring, wretched sinner, to be humble, safe and happy. God of mercy! shall a soldier, for *destroying* the enemies of his country, become its boasted confidence and joy, and the minister of Jesus, who denies himself every thing of this world's admiration, to *save* the lives of thine enemies, partake nothing of their esteem? Ah, hearer! if his work of faith and labour of love beget your distrust, and engender only aversion and suspicion, instead of gratitude and confidence, it is not possible, through *his* office, to prepare in your heart a way for the Lord, to make in that moral desert a highway for our God. Without *your* consent, his counsels and expostulations will have no salutary influence, and no acceptableness will be possible to words of truth. Office, we admit, however sacred, proves no man immaculate; and it is human to misjudge. But *your selection* of the guide, involves the concession of your obligation to confide in his instructions, and to follow him; and instead of coldly repelling his official integrity, the more cordially to respect him, for an uncompromising adherence to the rules of the gospel. To lay aside all malice and evil surmisings, to believe in the purity of his intentions, and if his faults, imagined or real, are not duly subjected to judicial process, to hide them from the wicked, in your own bosom. A minister, to be extensively useful, must have the affections of his people; and to attempt to alienate them, or to withhold your confidence, and yet connive at his ministrations, betrays indifference, at least, to the interests of christianity.—*Williams' Installation Sermon.*

EFFECTS OF ARDENT SPIRITS.

BY BENJAMIN RUSH.

By ardent spirits, I mean those liquors only which are obtained by distillation from fermented substances of any kind. To their effects upon the bodies and minds of men, the following inquiry shall be exclusively confined. Fermented liquors contain so little spirit, and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication, and its subsequent effects, without exciting a disrelish to their taste, or pain, from their distending the stomach. They are, moreover, when taken in a moderate quantity, generally innocent, and often have a friendly influence upon health and life.

The effects of ardent spirits divide themselves into such as are of a prompt, and such as are of a chronic nature. The former discover themselves in drunkenness; and the latter, in a numerous train of diseases and vices of the body and mind.

I shall begin by describing their prompt or immediate effects in a fit of drunkenness. This odious disease (for by that name it should be called) appears with more or less of the following symptoms, and most commonly in the order in which I shall enumerate them.

1. Unusual garrulity.
2. Unusual silence.
3. Captiousness, and a disposition to quarrel.
4. Uncommon good humor, and an insipid simpering or laugh.
5. Profane swearing and cursing.
6. A disclosure of their own, or other people's secrets.
7. A rude disposition to tell those persons in company whom they know, their faults.
8. Certain immodest actions. I am sorry to say, this sign of the first stage of drunkenness, sometimes appears in women, who, when sober, are uniformly remarkable for chaste and decent manners.
9. A clipping of words.
10. Fighting; a black eye, or a swelled nose, often mark this grade of drunkenness.
11. Certain extravagant acts, which indicate a temporary fit of madness. These are singing, hallooing, roaring, imitating the noises of brute animals, jumping, tearing off clothes, breaking glasses and china, and other articles of household furniture, upon the ground, or floor. After a while the paroxysm of drunkenness is completely formed. The face now becomes flushed, the eyes projected, and are somewhat watery; winking less frequent than is natural; the under lip is protruded; the head inclines a little to one shoulder; the jaw falls; belchings and hiccough take place; the limbs totter; the whole body staggers. The unfortunate subject of this history next falls on his seat; he looks around him with a vacant stare, and mutters inarticulate sounds to himself. He attempts to rise and walk. In this attempt, he falls upon his side, from which he gradually turns upon his back. He now closes his eyes, and falls into a profound sleep, frequently attended with snoring, and profuse sweats, and sometimes with such a relaxation of the muscles which confine the bladder and the lower bowels, as to produce a symptom which delicacy forbids me to mention. In this condition, he often lies from ten, twelve, and twenty-four hours, to two, three, four and five days, an object of pity and disgust to his family and friends. His recovery from this fit of intoxication is marked with several peculiar appearances. He opens his eyes, and closes them again; he gapes and stretches his limbs; he then coughs and pukes; his voice is hoarse; he rises with difficulty, and staggers to a chair; his eyes resemble balls of fire; his hands tremble; he loathes the sight of food; he calls for a glass of spirits to compose his stomach; now and then he emits a deep-fetched sigh, or groan, from a transient twinge of conscience; but he more frequently scolds, and curses every thing around him. In this state of languor and stupidity, he remains for two or three days, before he is able to resume his former habits and conversation.

It belongs to the history of drunkenness to remark, that its paroxysms occur, like the paroxysms of many diseases, at certain periods, and after longer or shorter intervals. Finally, they afford scarcely any marks of remission, either during the day or the night.

It is further remarkable, that drunkenness resembles certain hereditary, family, contagious diseases. I have once known it to descend from a father to four out of five of his children. I have seen three, & once four brothers, who were born of sober ancestors, affected by it; and I have heard of its spreading through a whole family composed of members not originally related to each other. These facts are important, and should not be overlooked by parents, in deciding upon the matrimonial connexions of their children.

ON THE PAYMENT OF DEBTS.

There are too many persons who contract debts without perceiving any means of payment to be in their power. Those who transgress in this manner, feel satisfied if they do not feel themselves unable to pay. Were they strictly honest, however, they would take effectual care to see whether they were able or not. Often, by overrating their property their efforts, or the markets, they feel a loose conviction that they shall posesss this power; but they take no pains to render the fact certain, or even probable. We are bound before we become willing to receive our neighbor's property, to know that we have means clearly probable of paying him; otherwise we wantonly subject him to the loss of it, and differ very little, as moral beings, from thieves and robbers.

Another transgression of the same nature is, neglecting to pay our debts at the time they become due. There are many persons whose general character as Christians is fair, who yet in this respect are extremely deserving of censure. They contract debts, which they engage to discharge within a given time. This time is therefore a part of the contract, a ground on which the bargain is made; a condition on which the price was calculated. This obvious truth is understood by all men; and makes part of the language of every bargain in which credit is given. To the expectation formed by the creditor of receiving his debt at the time specified, the debtor has voluntarily given birth. It is an expectation, therefore, which he is bound to fulfil. If he does not take every lawful measure in his power to fulfil it, or if he does not fulfil it when it is in his power, he is guilty of fraud; of depriving his neighbor, not perhaps by design, but by a guilty negligence, of a part of his property.—*Dwight.*

LIFE.

He who knows not what it is to labour, knows not what it is to enjoy. The felicity of human life depends on the regular prosecution of some laudable purpose or object, which keeps awake and enlivens all our powers. Our happiness consists in the pursuit, much more than in the attainment of any temporal good. Rest is agreeable; but it is only from preceding labours that rest acquires its true relish. When the mind is suffered to remain in continued inaction, all its powers decay. It soon languishes and sickens; and the pleasures which it proposed to obtain from rest, end in tediousness and insipidity. To this, let that miserable set of men bear witness, who, after spending a great part of their life in active industry, have retired to what they fancied was to be a pleasing enjoyment of themselves in wealthy inactivity and profound repose; where they expected to find an elysium, they have found nothing but a dreary and comfortless waste. Their days have dragged on with uniform languor; with the melancholy remembrance often returning, of the cheerful hours they passed, when they were engaged in the honest business and labours of the world.

PRAYING CHILDREN.

In a town near Portsmouth, N. H. one of the district school-houses is situated near an old house which has been some time deserted. Several of the children belonging to the school were seen going to this old house during the intermission, and spending some time there; but as it was supposed they went there to play, no notice was taken of it. The number of those who thus retired increased, until as many as seventy were collected. This excited attention, and upon inquiry it was found that they met for *prayer*, and that most of them were under powerful religious impressions; the result of which is, that several of the children have become hopefully pious. The above interesting event has recently occurred, and a considerable revival is now enjoyed in the town. The intelligence is given by a gentleman from that place.—*Youth's Compan.*

RIGHT USE OF MONEY.

Neither may we gain money by hurting our neighbour in his *body;* therefore we may not sell any thing which tends to impair health. Such is eminently all that liquid fire commonly called *drams* or *spirituous liquors.* It is true, these may have a place in medicine; they may be of use in some bodily disorders, (although there would rarely be occasion for them, were it not for the unskilfulness of the practitioner.) Therefore, such as prepare and sell them *only for this end*, may keep their consciences clear. But who are they? Who prepare and sell them *only for this end?* Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any that will buy, are poisoners general.—*Wesley.*

Poverty of the ex-King of Sweden.

The story in one of the German papers respecting the reduced state and poverty of the ex-King of Sweden, gives birth to singular reflections. It appears that he was lately obliged to travel outside a carriage in inclement weather, for want of funds to pay for an inside place. What a lesson on the instability of human affairs! He received in *state*, a deputation which came to pay him some petty amount of charitable subscription, under the gorgeous *canopy* of a check curtained half-tester bed, his only furniture in the garret where he lived, and robed in a *dress* coat out at the elbows. The times have, indeed, been so fruitful in vicissitude, that the imagined meeting of the four exkings in Voltaire's *Candide*, who possessed one shirt between them, is no longer a romance. Similar abrupt changes, but of an opposite character, have also raised men from the lowest stations to the highest, by their own merit. Of this, Bernadotte, the crowned *remnant* of the Bonaparte school, is an extraordinary instance.—*Chris. Tel.*

Preserve your conscience always soft and sensible. If but one sin force its way into that tender part of the soul, and dwell easy there, the road is paved for a thousand iniquities.—*Watts' Misc. Thoughts.*

DENTISTRY.

THE Subscribers would inform the ladies and gentlemen of Utica and the surrounding country, that in consequence of having more applications in the line of their business, as *dentists*, than they can conveniently attend to during the hot season, they have engaged Dr N. E. HALL, *a first rate dentist*, for a few months, who will repair old teeth, or make and set new ones, in the best style and on the most reasonable terms.—Specimens of Dr. Hall's professional talents can be seen in this village, by those who wish to avail themselves of the advantage of his skill. His room will be in the dwelling-house of Dr. Burge, Whitesboro'-street, directly opposite the Utica Bank. He will commence on the 18th inst.

A WORD OF ADVICE.

Those who neglected the opportunity of obtaining good teeth, while Dr. Gidney was in Utica, will have the rare privilege of retrieving a lost advantage, by seasonably calling on Dr. Hall. GOODSELL & BURGE.

Utica, July 16, 1827. 29tf

WINES & TEAS.

2 CASKS superior Port Wine,
1 " Old Madeira, do
1 " Sicily do
1 case Champaign, do
20 boxes Claret do

Hyson, Young Hyson, Hyson Skin and Black TEA, DRUGS & MEDICINE, Dye Woods, and Dyestuff, together with a general supply of GROCERIES. A. HITCHCOCK.

Utica, June 23. 83 Genesee Street.

NEW GOODS.

NO. 106.

Parmele & Brayton,

HAVE just received an elegant Assortment of seasonable DRY GOODS.

Utica, April 10, 1827. 15

High School for Boys.

THIS School will be opened on the first Wednesday in September next. The site selected for the School is 3-4 of a mile east of Utica. It will be conducted on philosophical principles, reference being constantly had to the nature of the juvenile mind; and efforts will be made to develope its powers in their natural order, and to preserve them in their relative strength. Pupils will be admitted between the ages of seven and thirteen; and not more than fifteen pupils will be assigned to one teacher. Believing that the instructions contained in the Bible are eminently conducive to the formation of moral character, daily lessons will be read from it, and familiar lectures delivered thereon. The course of studies will embrace Orthography, Reading, Writing, English Grammar, Geography, Rhetoric, Mathematics, Natural and Civil History, Natural Philosophy, Chemistry, Botany, Mineralogy, Vocal Music, Latin, Greek, German, French and Spanish. Regular and systematic exercises will be taken in the gymnasium; and instruction and recreation will occasionally be blended in mineralogical and botanical excursions. The government of the scholars will be supervisory and parental; and the pupils will never be allowed to leave the premises, unless accompanied by an officer of instruction. There will be one vacation in the year, commencing the last Wednesday in June, and ending the first Wednesday in September.

In some cases boys may be received whose ages do not exceed fifteen years, if satisfactory testimony is furnished of their having sustained an unsullied moral character. The number of pupils for five years will not be allowed to exceed eighty.

The whole expence, including board, tuition, fuel, light, and washing and mending linen, will be $200 per annum, one quarter of which will be required in advance. Each pupil to furnish his own bed and bedding.

Those who wish for further information in relation to this School, are referred to the Rev. S. C. Aikin, J. H. Lothrop, Esq. Abraham Varick, Esq. Hon. H. Seymour, Utica; Rev. H. Davis, D. D. President H. College; Rev. Mr. Brown, Cazenovia; Rev. E. Nott, D. D. President U. College; Rev. J. Chester. D. D. Albany; Rev. T. McAuley, D. D. New-York; Hon. J. W. Taylor, Ballston Spa.

Letters may be addressed to the Rev. S. C. Aikin, till the first of August; after that to the subscriber, at Utica.

CHARLES BARTLETT.

Utica, May 29, 1827. 23tf

Northern District of New-York, to wit:—

BE IT REMEMBERED, That on the 9th day of August, in the fifty-first year of the independence of the United States of America, A. D. 1827, JAMES EELLS, of the said district, hath deposited in this office the title of a book, the right whereof he claims as author, in the words following, to wit:—

"Conversations on Baptism, containing answers to the enquiries of a Young Convert, respecting the sentiments of those who practice Infant Baptism. By JAMES EELLS, A. M. Minister of the Gospel. "Built on the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner stone."—*St. Paul.*"

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned;" and also to the act, entitled "An act supplementary to the act, entitled 'An act for the encouragement of learning, by securing the copies of maps, charts and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

RICHARD R. LANSING,
Clerk of the District Court of the United States for the Northern District of New-York.

New Goods again.

H. COOPER & Co. have this morning received from New-York, a large and splendid assortment of

Fashionable Goods,

which they respectfully invite the public to examine.

Utica, June 18, 1827. 25tf

Drugs, Medicines, &c.

M. HITCHCOCK, has constantly on hand, a large assortment of Drugs and Medicine, Dye Wood and Dye Stuff, Paints and Oil, Liquors and Groceries; Wholesale and Retail.

February 3, 1827. 3tf

Draper's & Tailor's Notice.

'TIS MANCHESTER has taken into copartnership, ABM. B. WILLIAMS, WM. KENT, and ROBERT S. LATIMORE. The business hereafter will be conducted under the firm of *O. MANCHESTER & Co.* at the old stand, No. 52, Genesee-street.

Utica, Jan. 1, 1827. 1

NEW GOODS.

No. 36, Genesee Street.

THE subscriber is now receiving a general assortment of Dry Goods, suitable for the season; also 50 crates Crockery and Glass Ware with a few chests Tea, and a few barrels Brown Sugar, Molasses, &c. &c. which he offers for sale on reasonable terms at wholesale or retail. A small share of public patronage will be thankfully received.

OREN CLARK.

Utica, 13th September, 1826. 79tf

Consumptions, Coughs, &c.

Butler's Indian Specific.

FOR the cure of colds, coughs, consumptions, spitting of blood, asthmas, and all diseases of the breast and lungs.

There is perhaps no medical observation better established, none more generally confirmed by the experience of the best Physicians of all ages and countries, and none of more importance to the human family, than the fact, that many of the most difficult and incurable consumptions originate in neglected colds. In a climate so variable as ours, where the changes of the weather are frequently sudden and unexpected, it requires moree care and attention to guard against this dangerous enemy of life, than most people imagine, or are able and willing to bestow. The bills of mortality exhibit the melancholy fact, that the proportion of deaths by this disease may be considered as about five to one. Inasmuch then, as this fatal disease bids defiance to the skill of the most learned physicians, it is a gratification to the proprietor that he is enabled to offer to those afflicted with it, a goodly prospect of relief, (if taken in time), in that highly valuable remedy, the Vegetable *Indian Specific*. The Indians are happy in their knowledge of medical plants. Governed wholly by experience, they are certain as to their effect, and it is said by an author of great character, that a true consumption is a disease never known among them.

The celebrated Dr. Cullen has taught us that our first attention should be employed in watching the approach of the disease, and prevent its proceeding to an incurable state; and in persons of a consumptive habit, especially those born of consumptive parents, the slightest symptoms of an approaching consumption at the consumptive period of life, ought carefully to be attended to.

This specific is obtained by extractions from herbs, roots, flowers, plants, &c. when in perfection. In consequence of a happy combination of the most valuable herbs, &c. it becomes a balsam of superior value. It heals the injured parts, opens the pores, and composes the disturbed nerves after the manner of an anodyne; consequently the obstruction of the chest and the lungs, which constitute this disease, particularly need its use. It promotes expectoration which is constantly called for, & whilst it cleanses and heals, it also gives strength to the tender lungs. In this manner it removes the hectic fever, improves digestion, gives strength to the nerves, repairs the appetite, and improves the spirits. This specific is mild, pleasant to the taste, and may always be given in safety. It is found particularly useful in hypochondrical, nervous and hysterical diseases. Each bill contains detailed accounts of this disease in all its different stages, and will be accompanied with the signature of the proprietor in *Red Ink*. It is offered for sale in Utica, by

WARNER & HARVEY, (only.)

A New and Sovereign CURE for the

SALT RHEUM.

(WARRANTED.)

THIS most inveterate of all diseases can find a remedy at J. WILLIAMS & Co. Utica. For assurance of the fact, those afflicted with the disease will please call at the Chequered Store, No. 82, Genesee-street, where the most satisfactory reference will be given. Price 50 cents per box. The following has been cheerfully given, to prove the efficacy of the article:

We, the subscribers, conceive it a duty we owe to all who are afflicted with the Salt Rheum to say, that we have made a fair trial of the Liniment offered by J. Williams & Co. and we are satisfied that it is a certain and effectual CURE for that disease. S. W. HIGGINS,
ELISHA WELLS.

Feb. 27, 1827. 9m6

NOTICE.

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five percent per annum, for all sums that remain in my hands one month or more, giving the persons so depositing, liberty to draw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed. WILLIAM CLARKE.

Utica, April 11, 1826 9tf3

TERMS OF THE FOURTH VOLUME OF THE WESTERN RECORDER.

I. The WESTERN RECORDER will be issued on Tuesday of each week.

II. The price to Subscribers will be Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing; or Two Dollars, if paid in advance, or within the first three months.

III. To persons becoming responsible for ten copies or more, a reasonable discount will be allowed.

IV. No subscription will be received for a less term than one year; and as the price is now reduced to the lowest possible state, the publishers will be under the necessity of adhering strictly to the above terms.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.